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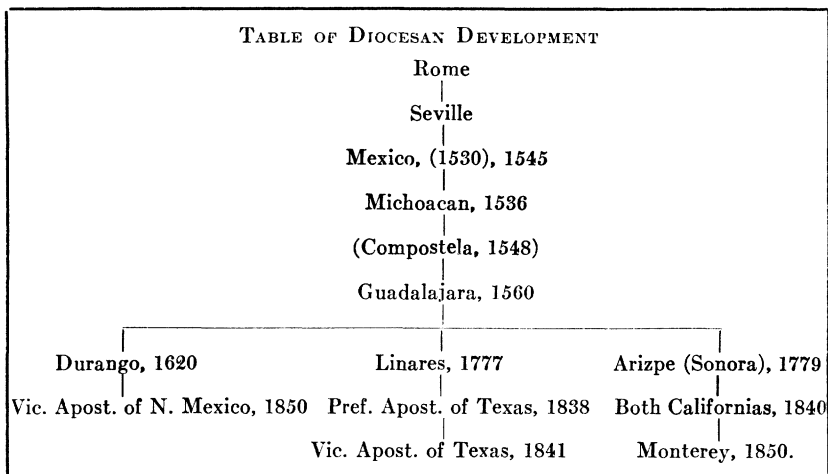
Having considered the diocesan government of Florida,¹ we now pass to those States in the southwest which also formed at one time a part of the Spanish dominions, namely: Texas, New Mexico, Arizona and California. This region now forms three ecclesiastical provinces: San Francisco, Santa Fé and the portion of New Orleans west of the Sabine River; in the Spanish days it was in the ecclesiastical province of Mexico, since it was politically a part of the Vice-Royalty of New Spain. Hence it will be convenient to premise an outline of civil and ecclesiastical growth in that country.

The Spanish tradition of establishing dioceses as soon as possible after taking possession is nowhere more clearly instanced than in Mexico. Cortés landed in 1519; the City of Mexico was permanently occupied in 1521; and in 1525 Pope Clement VII appointed a bishop to Tlaxcala, a town about fifty-five miles from the present capital.² The choice of this town instead of Mexico City was dictated probably by the fact that its inhabitants, though at first putting up a bitter resistance, had ultimately concluded a league with the Spaniards and had assisted in the Conquest. And with the landing of the Bishop (Julian Garcés) in 1527 the diocesan history of Mexico begins, only eight years after Spanish forces first set foot on Mexican soil. Like the other dioceses in Spanish America at this time Tlaxcala was a suffragan of Seville, and this arrangement continued down to 1545. In the

¹ Dr. Ryan's previous articles on the *Diocesan Organization in the Spanish Colonies* appeared in the July, 1916, and July, 1918, issues of the REVIEW.

² He had been appointed to the See of Yucatán (founded in 1518 as "Carolensis"), but this See was suppressed shortly afterward.

meantime Mexico had been established (1530), and others followed in rapid succession so that in 1545 the territory was detached from Seville and constituted into a separate Province with Mexico as the Metropolitan See. As the Spaniards pushed on new, Sees were established, the ones entering into our present study being Compostela (1548; removed to Guadalajara, 1560), Durango (1620), Linares (1777) and Arizpe (1779). All these were suffragans of Mexico, which diocese itself had a wonderful development.



For, by the middle of the sixteenth century it possessed, besides a plentiful supply of schools, colleges and convents, a University (aptly called "the last of the medieval Universities") which in time came to be an important seat of learning and produced some excellent scholars, particularly in the department of Aztec languages and antiquities. But we must own that this progress would have been difficult, not to say impossible, without that close co-operation of Church and State that obtained in Spain and the Spanish possessions. An instance of this is the manner in which the first Bishop of Mexico, the famous Zumárraga, was appointed. He came without papal nomination but solely by the authority of Charles V and styling himself "*omni-modi potestate Antistes*," governed his diocese for five years before going back to Spain to receive the necessary Bulls and be consecrated. Such situations as this—and they are by no means rare—evidence how far-reaching was the power of the Spanish crown in Church affairs.

From Mexico the Church was extended into United States territory in three directions: north, into New Mexico and Arizona; northeast, into Texas; and northwest, into California. In the present article we consider them in this (the chronological) order.

1. New Mexico and Arizona

Immediately to the west of Mexico lay its suffragan Michoacan (established in 1536). Intended to coincide with the old Kingdom of Michoacan, its boundary in the neighborhood of Zacatecas was vague; and when the advance of the Spaniards toward the Rio Grande and along the Pacific coast of Mexico made necessary a further erection of dioceses, it was from Michoacan that the new diocese was formed. This came in 1548 with the establishment of a bishopric at Compostela in the Province of Tepic, removed in 1560 to Guadalajara. And as its northern limit was coincident with the northern limit of Spanish expansion,³ our Southwest enters on the stage of Church history as part of the Diocese of Guadalajara. But it required a long time and persistent courage to make settlements in this region. The attempts ended in failure until Juan de Oñate succeeded in establishing the town of Real de San Juan in 1598. Of course like Spanish explorers generally, he was accompanied by priests, in this case Franciscans, who had the double function of ministering to the Spanish soldiers and converting the natives. And as the Friars were subject to their superior in Mexico and enjoyed the usual privileges of missionaries in Spanish America, they were practically independent of the bishop, though he could claim the right of visitation. It happened, however, that even this right was never exercised from Guadalajara, for in 1620 Pope Paul V erected the See of Durango (the residence of the Governor of Nueva Vizcaya), including in its territory present-day New Mexico and Arizona. This arrangement lasted throughout the periods of Spanish and Mexican rule and even for a short time after the cession of these lands to the United States in 1848, though a separate diocese for New Mexico was more than once proposed.

³ Cuanto caé al E: como Coahuila, Monterey y Tejas, terminando en los bárbaros del N. y por el O. todo lo que hasta entónces se había conquistado y lo estaba por conquistar."—VERA, *Catecismo . . . de la Iglesia Mexicana*, p. 231. For Escobar's *Relation of the Oñate Expedition*, see pp. 19-41 of this issue.

During four score years the missionaries labored heroically; then, in 1680 came a terrible uprising of the Indians, the Spaniards were driven out and almost every vestige of Catholicism was destroyed. Up to this time there is no record of any visitation by the bishop. The priests were Franciscans exclusively (as was the case, with a very few exceptions, down to about 1800), and as their chief occupation was the care of the mission stations there was little occasion for a bishop to venture into so remote a portion of his diocese. Spanish rule was re-established in 1692 and maintained until the independence of Mexico (1821). Still it is not until well on in the eighteenth century that the series of episcopal visitations begins.

The first bishop actively to exercise jurisdiction in what is now the State of New Mexico was B  nito Crespo, a man of extraordinary energy, who ruled the Diocese of Durango from 1723 to 1734. Three times he travelled over the vast territory entrusted to his care and on the second of these journeys he succeeded in penetrating into New Mexico, a thing not achieved by any of his predecessors. In fact he included even Arizona in his inspection, the only bishop who ever went there before American occupation; and it was due to his earnest representations to King Philip V that that struggling mission obtained a new lease of life through the efforts of the three Jesuits whom the King sent. In New Mexico he encountered no difficulty at first. He was well received at El Paso and Santa F  , pontificating and administering the Sacrament of Confirmation, but as soon as he attempted to exercise his functions at the Pueblo Missions, the Franciscans, obeying the command of their superior in Mexico, refused to recognize his right to do so and called in question the authority of the ecclesiastical judge he appointed to try canonical cases. So determined were they in their opposition that the bishop was forced to institute proceedings against the officials of the Order in Mexico and ultimately the affair was referred to the King. In the course of the dispute rather serious charges were brought against the Friars, such as that they neglected to learn the native tongues (we shall meet with this again), thereby limiting considerably their usefulness as confessors and catechists; that they improperly employed the tithes; that they gave scandal by their conduct, etc. It is impossible to pass on the truth of these accusations, since they were affirmed

and denied with equal vehemence and authority. Nor does it appear that a final official decision was ever given. In 1729 came a royal order favorable to the bishop, followed two years later by one that seemed somewhat to favor the Friars; then, after another two years, a temporary decision was handed down, to the effect that the bishop possessed jurisdiction. Then came an appeal to Madrid, where the case was called in 1736, but the record (if there is one) of a final settlement is not to be had. On the whole it would seem that the victory rested with the bishop, to judge from the fact of subsequent visitations and the conduct of the Friars on these occasions. As we have already seen in connection with Florida such conflicts were unpleasantly frequent, despite the pronouncements of Rome and of Madrid. Pope Pius V had laid down (in 1567) that the superiors of Missions were *parochi* in the Tridentine sense both for the Indians under their charge and for the Spaniards who lived in the vicinity and had no other pastor; this would seem to put them, as *parochi*, under the control of the local bishop. And this conclusion is suggested also by the consideration that Pope Alexander VI and Pope Leo X had declared that a superior of missionaries was vicar-general of the bishop in whose diocese the missions were and could confer the Sacrament of Confirmation. Instead of limiting the power of the bishop this arrangement would appear to strengthen it, unless we are prepared to hold that a bishop can have less jurisdiction in his own diocese than his vicar-general.

It was during this visitation that a regulation of stole fees was put in force, to prevent undue exaction from the people. The stipend for a marriage or for a funeral with a Requiem Mass was put at sixteen dollars, a generous allowance for the times.

Bishop Crespo, transferred to Pueblo in 1734, was succeeded in 1736 by Martin de Elizacochea who in the very next year came on a visitation to New Mexico. The scantiness of the records for the period we are studying may be realized from the following fact: In the extreme western part of the State of New Mexico, not far from the Zuñi Reservation, is a rock known as "Inscription Rock," or, to the Spanish-speaking inhabitants, "El Moro." It contains a Spanish inscription, rude but easily decipherable, as follows: "Dia 28 de Sep de 1723as llego aqui El Illmo Sr Dn Martin de Elizacochea Obpo de Durango y El dia 29 paso a Zuñi ("On Sep-

tember 28, 1737, the Most Illustrious Señor Don Martin de Elizacochea, Bishop of Durango, arrived here and on the twenty-ninth he proceeded to Zuñi"). This is (I believe) the only record of the presence of this bishop in this corner of his diocese, a fact that we should otherwise not have known. So slight a clue helps us to realize how much of the history of those parts must be irrecoverably lost through the lack of some such accidental memorial.

The next bishop, Francisco Anselmo Sanchez de Tagle, never came to New Mexico, but his successor, Pedro Tamaron y Romezal, who ruled Durango from 1757 to 1768, seems to have done so, but this cannot be set down with certainty. At any rate he kept himself well informed as to what was going on and sent the King a complete description of the diocese. He was not pleased with all that he heard about (or saw in) New Mexico. For instance, he complained that out of a Catholic population of about 12,000, over 11,000 had not been confirmed; and he repeated the accusation made by his predecessor Bishop Crespo some thirty years before, that the Friars did not learn the Indian languages. He even offered to print at his own expense prayer-books in the local dialects if the Friars would write them, but as far as is known nothing came of this. Of course such neglect was reprehensible, but in justice it must be said that the Friars were not entirely to blame, because a royal order of long standing required that the Catechism be taught to the Indians in Spanish and the Missions were supplied annually with catechisms in that language, though there was no prohibition of the use of the native idioms as well. Perhaps the success the Spaniards had obtained in Mexico in making the Indians give up their own speech for that of their conquerors led to the idea that the same result would follow elsewhere. But the Pueblo Indians were quite different; and perhaps this matter of language can account in some measure for the comparative weakness of Spanish rule in New Mexico and the rapidity with which it declined later on.

For the rest of the eighteenth century the record of episcopal jurisdiction in New Mexico is a blank; and with the early years of the nineteenth century came the Napoleonic invasion of Spain, the dethronement of the Bourbons in favor of Bonaparte's brother, and the consequent upheaval culminating in the War of Liberation. This chaotic situation was of course reflected in Spanish

America, and the history of Mexico during the first decade of the last century is a record of disturbance and civil war finally leading to separation from the mother country and to the declaration of independence (1821). Of course the Church suffered dreadfully, all the more because of her close union with and dependence on the civil power. It had been the custom to send Friars from the mother house in Mexico to stay at a mission for ten years, the expense being defrayed by the Government. But now the Friars, being left without support, had to depart and the bishop (Olivares y Bénito) put diocesan clergy in charge and appointed a *Vicarius Foraneus* with the powers of judge in ecclesiastical cases. But this latter provision was at best a makeshift; what New Mexico needed was a resident bishop, and when the American colonies of Spain were permitted to send representatives to the Spanish Cortés, one of the first matters brought before that body was the request of the Deputy Pino for the establishment of a bishopric at Santa Fé. In the document he presented, he states that the population of the Province was 40,000; that it sent every year to the Bishop of Durango \$10,000; but that no bishop had been there in fifty years (he himself had no idea how a bishop dressed until he saw one in Spain). While the Cortés debated this for three years, the Bishop of Durango got along as well as he could by appointing Vicars for New Mexico. And when the Spanish Government finally did decree, on January 26, 1818, the establishment of the long-desired See, her power had become almost extinct in that part of the world and the decree was ineffective.

After the declaration of independence, Iturbide was set up as Emperor and reigned until April, 1823, that is to say, for about eighteen months. After the fall of the Emperor, the Bishop of Durango, who had been elected a Deputy to Congress, returned to his diocese and appointed one of his clergy, San Vicente, Vicar-General for New Mexico. Arriving in 1826, this official undertook the transfer of more of the parishes to the diocesan clergy and made a pretty thorough, though not always kindly, ruler. His successor (appointed by the Chapter, since the See of Durango was then vacant) was Doctor Rascon who arrived in 1829 and was received with considerable honor, civil as well as ecclesiastical. He found the religious life in the Province in a state of sad decay; the number of priests had so dwindled that some of the Fathers had

more than one church to attend and for the first time since the establishment of Christianity there, it was necessary to permit priests to celebrate Mass twice on Sundays and Holy Days. In material goods also the Church was in a bad way, buildings, altar plate, vestments, etc., being hardly fit for use, but apparently nothing could be done to remedy this situation as it was impossible to persuade the people to contribute the necessary money. In the Spanish days the Government had attended to all these needs; now that this support was withdrawn and the people were called on to contribute they failed to respond, and in only three parishes was the revenue sufficient for actual needs. There being no bishop from 1824 to 1832, Doctor Rascon was empowered by Pope Leo XII to administer Confirmation in New Mexico.

In 1832 Durango received a bishop in the person of Dr. Antonio Zubiría y Escalante and it was during his administration that the connection between New Mexico and the diocese of Durango was severed. More than once (in 1823 and in 1830) the Mexican Congress debated the erection of New Mexico into a separate diocese but the project never advanced beyond the stage of discussion, so the Bishop of Durango had to look after the region as well as he could. Three times he came to New Mexico (1832, 1845 and 1850), but little could be done to revive religion though Pope Gregory XVI had empowered three of the priests there to administer Confirmation. When the war between Mexico and the United States broke out in 1846, Santa Fé was one of the first places to fall into the hands of the Americans, an event that filled Bishop de Zubiría with alarm as portending the utter ruin of Catholicism. In point of fact it was a blessing, as is evident from a comparison of present-day New Mexico and Arizona with Mexico. The war ended disastrously for Mexico, and she was obliged to cede an immense territory, though the United States generously paid fifteen million dollars for what had been acquired by force of arms. New Mexico was included in the transfer, the formal cession being made in the Treaty of Guadalupe Hidalgo (1848), but the Bishop of Durango considered his authority unaffected by the political change and, receiving no notification from Rome to do otherwise, continued to regard himself as the ecclesiastical ruler of New Mexico. He even made a formal visitation in 1850, two years after the country had come under the

American flag, and issued an exhortation to his people to stand firm in the Faith now that it was endangered by contact with heretics. In the meantime, however, the American hierarchy had undertaken to make representations at Rome with a view to bringing New Mexico into the American hierarchical system, without (apparently) consulting Bishop de Zubiría. This was done in good faith, as not much was known about that remote region, and the authorities in the United States were unaware that New Mexico already had a bishop—had had one, in fact, for many scores of years. A similar oversight had occurred in California back in 1834, when the Pious Fathers discussed the establishment of a Vicariate-Apostolic there without saying anything to the Bishop of Sonora, in whose diocese California was included. The difficulty of communicating in those days with such far-off corners of the world amply explains these incidents. But the fact that the Ordinary of Durango was not made privy to these negotiations created a little difficulty for the new Vicar-General. For Pope Pius IX proceeded without delay to erect the Vicariate of New Mexico, to take in Arizona, New Mexico and Colorado, and appointed to the new post Father John Lamy, a priest of the Diocese of Cincinnati. He was consecrated in 1850 and immediately set out for his field of labor; but an accident detained him a long time in San Antonio and he did not reach Santa Fé until the summer of 1851. He found the clergy indisposed to recognize his authority, claiming the Bishop of Durango for their superior. So the Vicar-Apostolic found himself under the necessity of undertaking a journey into Mexico to seek a personal interview with Bishop de Zubiría. As far as concerned the two bishops, the matter was amicably adjusted, but there was to be further trouble with the priests. This, however, is outside our present scope.

As to Arizona (the "Pimeria Alta" of the Spaniards), it was technically a part of the diocese of Durango, but the only occasions on which anything like episcopal jurisdiction was exercised within its boundaries were: 1. When Bishop Crespo went there in 1725, as we have already told; 2. When the Bishop of Sonora sent a certain Father Moreno there to make a visitation in 1797, though it was not subject to Sonora. When Arizona entered the Union Catholicism was about extinct. The additional territory acquired in 1853 (the "Gadsden Purchase") was added to the care of Bishop Lamy.

2. Texas

Though a French expedition under La Salle had entered Texas in 1685, Spain can justly claim the honor of first planting the faith there, for no permanent mission was established until 1690, when Franciscans from Mexico built their little chapel at San Antonio de los Texas. From that time to the end of Spanish rule, the missionary labors were almost, but not quite, continuous; the remoteness of the region from the centres of administration, the unfriendliness of some of the Spanish military commanders, and the character of the Indians, combined more than once to interrupt the work. In the circumstances there could not be frequent exercise of episcopal authority in those parts, though the more energetic and more enterprising of the bishops did manage to penetrate this outlying portion of their diocese. The vast region lying north and northeast of the Rio Grande was at first under the Bishop of Guadalajara. Then, in 1777, the See of Linares was erected, and Texas passed under that jurisdiction. When along with the rest of Mexico Texas separated from Spain, no change was made in ecclesiastical administration. But in 1833 Texas seceded from the Mexican Republic and set up an independent government, securing recognition from the United States, England, France and Belgium; and during this period the Church organization was reconstructed, the district being withdrawn from the diocese of Linares and constituted into a Vicariate-Apostolic. This was its status when Texas entered the American Union in 1845.

The earliest instance of episcopal rule occurred in 1700, under Bishop Felipe Galindo of Guadalajara. Learning, on a visit to the Mission of Dolores (in the modern Mexican State of Nuevo Leon), that the missions were prospering, he ordered the erection of four additional ones along the Rio Grande. This order was obeyed, but twenty years later the new missions had died out. That the Bishops of Guadalajara continued to rule in Texas may be gathered from the appointment in 1746 of a diocesan priest to the Parish of San Antonio and the publication there in the same year of the bishop's edict setting the number of Holy Days in his diocese (sixteen, beside Sundays). But the first visitation was made by the famous Bishop Tejada. We have already seen how conscientiously and unsparingly this prelate gave himself to the struggling community of St. Augustine in its declining days.

Transferred to Yucatán in 1745, he displayed the same zeal, personally investigating every part of his territory. He visited even the smallest ranch, and in more than one instance repaired an old church or built a new one out of his own income. In 1752 he was again transferred, this time to Guadalajara, and immediately set about studying for himself the state of affairs. Traveling over the immense territory then embraced in the diocese he reached Texas in 1759 and as a sample of the minuteness with which he conducted his inspection, we shall give a brief account of his experience at the Parish of San Fernando (at San Antonio). When after a ceremonious entry into the church, he had taken his place in the sanctuary, the secretary read the usual formal announcements and then the bishop delivered a lengthy address chiefly on the Sacrament of Confirmation. After this came the examination, and he was not greatly pleased with what it revealed. The only "ornament" in the building was a picture of Saint Ferdinand over the Altar. There was no tabernacle, no ambry, no censer, no copy of the ritual—in fact there was almost nothing. After this the bishop was not astonished at learning that hardly anybody ever attended service there, the people preferring to receive the Sacraments at one of the missions, which seem to have been kept in better condition. He did what he could, ordering the necessary improvements and the establishment of a school and of regular catechetical instruction. He also insisted that the parishioners attend their own church in future; and as preliminary to all these reforms he removed the pastor and put a more energetic man in his place. He remained there a week, confirming about six hundred and fifty, and then left to continue his inspection of the churches in other parts of Texas. In the course of his journey he suffered a fall from his horse which proved fatal, the good man passing away the following year without recrossing the Rio Grande. Thus his episcopal career was begun and ended within the present boundaries of the United States.

In 1777 the See of Linares (now usually known as Nuevo Leon, the See-city being at Monterey in that State) was formed out of Guadalajara, embracing the north-eastern portion of Mexico and Texas, but more than a quarter of a century went by before a bishop from the new diocese reached Texas. This was Primo Feliciano Marín de Porras who came in 1805, but was never to

make another visit, for soon afterward he was driven out by the revolutionary government of Mexico and died in 1815 without being allowed to return to his diocese. The year after his decease was signalized by an extraordinary "visitation." In this year (1816) one of the numerous armed bands then infesting Mexico invaded Texas under General Mina and with it came an ecclesiastic styling himself "Bishop of Baltimore." This person proceeded to perform episcopal functions and on at least one occasion celebrated Mass with pulque instead of wine. This was no other than the Rev. Servando Mier, a Mexican priest who is well known in connection with the Hogan Schism in Philadelphia. His career so amply illustrates the difficulties of the Church at that period that he deserves at least a few words here. He first acquired fame in Mexico by attacking, in a public sermon on a feast of Our Lady, the doctrine of the Immaculate Conception, dear to Spanish hearts centuries before it was defined by the Pope. This caused so much commotion that Mier was cast into prison for trial but escaped. He next turned up in England as an intimate of the Rev. Blanco White, the apostate Spanish priest who figures in the early history of the Oxford Movement and is mentioned in Newman's *Apologia*. His next achievement was the exercise of episcopal authority in Texas, after which he made his way to Philadelphia, entering that city at the height of the Hogan trouble. He sided with the priest against Bishop Conwell and a document was published as coming from him in which a formal judicial decision was rendered against the bishop, while the trustees of St. Joseph's tried to make the parishioners believe that Mier was a Papal Nuncio sent to administer the affairs of the Church in the United States. Impossible as such a career may seem, it is not without parallels in the history of those times. The only tangible result of his ministration in Texas was a warning from the diocesan authorities in Linares against him and a censure from the bishop.

Mexico was now engaged in the struggle for independence and the bishop appointed to Linares in 1817 (José Ignacio de Aranzibia) found that his diocese had suffered severely from the political disturbances. He never succeeded in visiting Texas; in fact, he was forced to suspend even written communication, in consequence of the prohibition by the new government of pastoral letters. But Texas soon began to drift from the republic; many

Americans were crossing the border and making their homes there, and in 1833 the State seceded and established an independent government. It took three years of fighting to expel the Mexican troops and this did not help religion. So desperate became the condition of the Church that in 1838 Bishop Blanc of New Orleans, at the request of Pope Gregory XVI, sent the Lazarist Father Timon to investigate and report. He found the church buildings fallen into decay or seized by Protestants, the Catholic population dwindled to a handful and only two priests in the whole State to attend them. The result of his examination was that the Pope appointed him Prefect-Apostolic of Texas with the power to administer Confirmation. With Father Odin (the future Archbishop of New Orleans) as Vice-Prefect, he labored hard for about three years, obtaining priests and securing the return of a good deal of church property, and was so successful that in 1841 the Pope erected Texas into a Vicariate-Apostolic under Father Odin. This was its ecclesiastical government when in 1845 Texas entered the American Union.

3. California

What we now call the State of California and the (Mexican) Territory of Lower California went in the days of Spanish rule by the common name of "California" or "The Californias" and for nearly two centuries was supposed to be an island. The earliest penetration of Upper California (our State of California) was under Cabrillo in 1542, but except for an occasional visit by a Manila galleon, the Spaniards paid little or no attention to the land. It was not until 1769 that they undertook to occupy it, and then chiefly because of the advance of the Russians southward along the Pacific Coast. California was thus annexed to the Spanish crown as a buffer colony, just as Florida, had been two centuries before. And in both cases the danger apprehended from the intruders was religious as well as secular, the French, who attempted the settlement of Florida, being undesirable as Protestants no less than as foreigners, while the Russians were alien not only in race but in religion as well. There is no need to repeat here the tale of the Franciscan Missions established in California toward the close of the eighteenth century. Suffice it to say that their very success, coupled with the enormous distance from Mexico, rendered the episcopal annals extremely meagre. There was

little occasion for any bishop to exercise his authority until the nineteenth century, and then the one to do so was the Bishop of Sonora. This diocese, proposed by the civil authorities in 1770, was erected by Pope Pius VI in 1779 (the papal action being confirmed by royal order two years later) and embraced the (present) States of Sonora, Sinaloa and California, along with Lower California, the Cathedral being in Arizpe. The first bishop, Antonio de los Reyes, took possession in 1783, but as he was a Franciscan, the erection of the new diocese made no difference to the missions in California beyond the appointment of Father Serra as Prefect. Though active in visitations this bishop never reached California, and as time went on the suggestion was made and accepted (but not acted on) to appoint a vicar for each of the Californias. The connection, down to 1840, with the See of Arizpe remained exceedingly tenuous, about the only matters that the bishop had to deal with being cases of "The Right of Sanctuary," or the burial of a stray Russian (a schismatic, of course) who happened to die on the coast. The bishop's letter announcing the death of Pius VII and the accession of Leo XII and commanding the due observance of these events was officially circulated, as was a similar letter on the occasion of the accession of Pope Pius VIII. And in 1821, an episcopal prohibition of waltzing was published, but not over-scrupulously obeyed. Some years previously (in 1813) the Spanish Cortés decreed that the Indian missions more than ten years old be taken from the regulars and made parishes under the care of the diocesan clergy, but this decree which might naturally have been expected to bring about closer relations with the bishop, was not even published in Mexico until 1821, and as Spanish power was reduced to practically nothing by that time the decree remained ineffective. In 1833 the Congress of Mexico passed a law with substantially the same purpose, and in 1835 the same body voted the establishment of the Diocese of Both Californias, setting aside three thousand dollars for the outfit of the new bishop besides an annual salary of six thousand dollars and the "Pious Fund." Those familiar with Mexican history will be prepared for the information that nothing of this was paid. The Church, however, did her part. The Bull erecting the proposed diocese was signed by Pope Gregory XVI in 1840 and the bishop, a Franciscan named Francisco García Diego

y Moreno, was consecrated at Zacatecas the same year. He proceeded at once to his territory and fixed his residence at Monterey, from which he set out on a visitation that included Santa Clara, San Francisco, San Antonio and San José. But his position was most difficult. Religion had decayed in California as it had in the Southwest generally at the time and since the Mexican Government did not fulfil its glittering promises of financial support (all the bishop ever received was a grant of land on which he built a seminary) and the people could not be induced to support the Church, the outlook was almost hopeless. Some conception of the struggle that had to be carried on may be formed from the fact that when Bishop Moreno attempted to build a Cathedral at Santa Barbara he frequently had to carry the stones himself.

A second visitation in 1844 so discouraged him that from that time to his death he made no attempt to accomplish anything outside the vicinity of Santa Barbara. He had appointed a Vicar-General who was to act as administrator until a new bishop should be appointed, but this was almost immediately nullified by the breaking out of war with the United States. The transfer of California to American sovereignty coincided almost exactly with the discovery of gold, and then the "Great Rush" began. Among the crowds of fortune hunters were many Catholics who, whatever may have been their failings, had the faith, for they at once busied themselves with putting up little churches, and then petitioned the American hierarchy to have a bishop appointed. When the matter was referred to Rome a rather confused situation was revealed. Some persons there seem not to have known about the war between Mexico and the United States and the consequent change of government in California. Moreover, there was already under consideration a project that had been conceived some fifteen years before. In 1835 the Prefect of the Sandwich Islands (Hawaii) with one of his priests was driven out by the natives and took refuge in California. The two missionaries (members of the Society of Picpus) were kindly received by the Franciscans and undertook work in the land to which they had come. As this was the time that the Mexican Government was destroying the missions it was thought that the Picpus Fathers might take the place of the Padres and communication was made to the Superior in Paris and to the Propaganda with this end in view, and as a

means to the success of the new laborers a proposal was advanced to erect California into a vicariate with one of the Picpus Fathers at the head. So far as appears not a word was said to the Bishop of Sonora (the Ordinary) or to the Mexican government, which would indicate the haziness of the ideas entertained regarding American geography. But, though the Mexicans drove out the two priests, the matter was still being discussed when the petition for a new diocese in California reached Rome. To add to the confusion a rumor spread that a person calling himself a Papal Nuncio was traveling about California. Evidently no time was to be lost. Temporary jurisdiction over California was conferred on Bishop Odin of Texas, and soon after (1850) Pope Pius IX erected the Diocese of Monterey and appointed Father Montgomery, a Dominican. On his declining the See, it was given to the Rev. José Alemany who was consecrated in Rome on June 13 of that year. And when in 1851 Lower California was severed from his jurisdiction the last link with the Spanish-American hierarchy was broken.

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